

# Home Life :

Addresses given at a Retreat  
to the Wives of Clergy

by

EDWARD KING, D.D.

*Sometime Bishop of Lincoln*



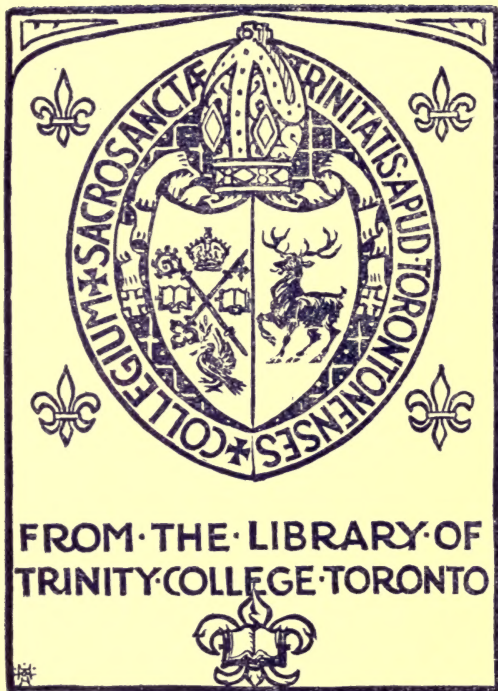
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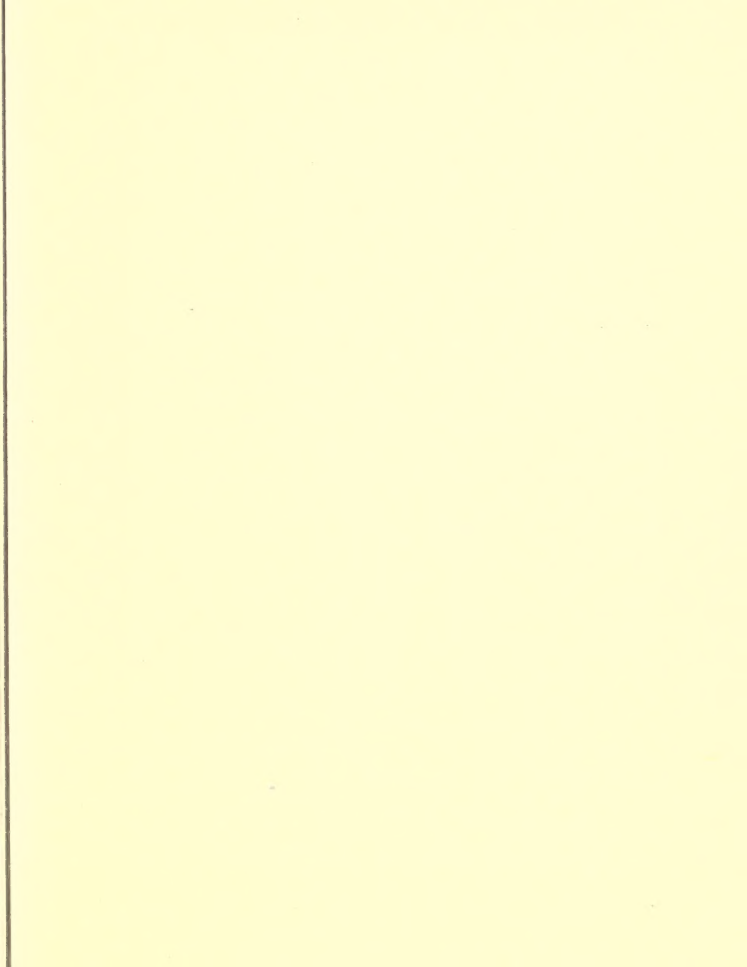
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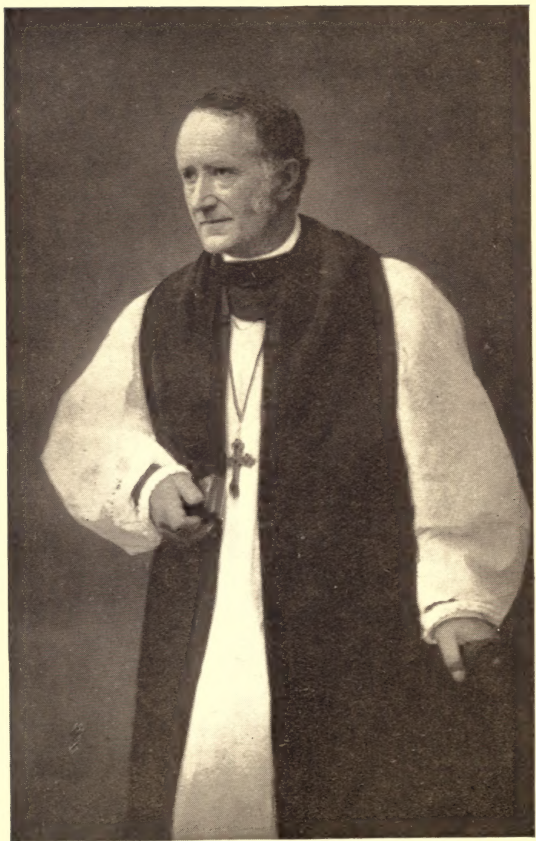
Ruth Judd  
with best Christmas wishes  
from Vera Martin.



## HOME LIFE









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Being Addresses giben at a Retreat for  
the Wives of Clergy

BY

EDWARD KING, D.D.

*Sometime Bishop of Lincoln*

EDITED BY

B. W. RANDOLPH, D.D.

*Canon of Ely*

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## Preface

THE following Addresses were given by Dr. King when he was Regius Professor of Pastoral Theology at Oxford, at a retreat held in the chapel of the Sisters of the Church at Kilburn, October 9--13, 1883. They were given to wives of the clergy, and the following pages are printed from the notes of one of the ladies who were in the retreat.

The notes are so full and so clear that it has been thought well to publish them. The Addresses are eminently characteristic of their author ; his appreciation of

and love for home-life come out again and again in them.

It is hoped that they may be of use to many who were not privileged to hear them.

B. W. RANDOLPH.

THE ALMONRY, ELY.

*Feast of S. Augustine of Hippo, 1912.*

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# Home Life



## Introductory Address

I BID you welcome, my sisters in Christ, in the Name of God. I should offer you some apology, perhaps, for having undertaken to conduct this retreat for the wives of the clergy, being myself an unmarried man. For a quarter of a century I have, as my everyday work, had to deal with the anxieties of young men before they were ordained. I have known much of the anxieties of young men after they were ordained, and therefore I may have some qualifications for speaking to you.

What I say to you on doctrinal points, I ask you, speaking with the authority of a priest, to accept. What I say on practical points, that I ask you to judge, and talk them over with your husbands at home if you have any difficulty.

First, let us consider the *reasonableness* of a retreat. Is it wise? We all need more quiet than it is easy to get in this busy world, leading the active lives we do. Your private prayers, meditations, preparation for Communion, thanksgivings after Communion get more or less in confusion. You need some time of retirement to consider your plan of life. Accept the thought that our spiritual life must be made up of new beginnings. We persevere only by constantly making new beginnings. An old saint said, "Let us begin to be children." It is a sign of



true humility, not to be above beginning again, to try and get straight again. One reason why we need retreats is because we get confused. A special kind of retreat as this is, is a thing to be thankful for, it is a mark of the progress of the spiritual life. Take the science of medicine. A country doctor is surgeon, dentist, aurist, physician, all in one ; but as you perfect the art of healing, you have to go to a special street or doctor for the particular part affected, and you consult the oculist, aurist, dentist, or physician as the case requires. It is the same with a country school, where you have a governess who teaches everything ; but if you want to perfect your children, you get masters for each separate art and accomplishment. So it is in the religious life. The spiritual life has been growing of late years in

England in a marvellous way, and dividing so to speak. We have retreats for the clergy, and retreats for the laity, retreats for sisters, and now we are come into this, a retreat for those placed in the unique position of responsibility in the Western Church, as being wives of priests. If the clergy are being separated off from the laity, is it not reasonable that those who live with them in mystic closeness should be helped on themselves? It is not wild or unreasonable. It is hard for you unless you have extra training. Take Psalm xlv. 10, for your thought now : "Be still then, and know that I am God." These words give us the meaning of a retreat. *Be still.* Our prayers are so apt to be absorbed in intercession, a mother might easily neglect herself for her children.

I will touch on the *method of a retreat* on the chance of there being any here who have not been in one before.

1. *Quietness* secured by silence. But should the strain of absolute silence for three days be too severe for any of you, then do not feel bound to it, *but* keep your conversation to that which is edifying.

2. *Thought*. Be definite in your thinking : let the mind think. Then there is self-examination. We must look back on our lives, see how we have been getting on. We read just now that when our Lord was alone with His disciples, after His miraculous feeding of the five thousand, He asked them first, "Whom say the people that I am?" and next, "But whom say ye that I am?" Ask yourselves. Who do you say in society

that Jesus Christ is, by your words, your acts? Have you ever let a thing pass instead of witnessing for Christ? Has any kind of doubt troubled you? or any temptation attacked you?

3. *Confession and Absolution.* I would speak quite openly about this. It is freely offered to all, compulsory on none. Some like to make their Confession before going into retreat, others are glad of the opportunity in retreat; while again, some do not see their way to going to Confession at all. It is not a necessary part of a retreat, were I to say so, I should go beyond the teaching of the Church of England; but it is quite free to all. I shall be ready for any of you who wish for Confession and Absolution, or to help you in conversation, or in any way I can.

4. *Resolution.* Before the retreat is over we should have resolved on something we ought to do and could do.

5. *Prayer.* Be on your guard, sometimes continued prayer is a great strain. Rest ; don't necessarily be always on your knees ; concentrate your thoughts as is best for each one ; be real.

6. *Object of a retreat.* It is to meet God. Consider S. Mark vi. 31, "Come ye yourselves apart . . . and rest a while." When Jesus healed the man with an impediment in his speech, He took him aside. He takes us aside from the multitude now for two things.

First, that we may say something to God in a way perhaps we have never said it before, communing with Him.

Secondly, that He may say something to us, having the deafness removed, we put

aside all our occupations, even the most sacred ones for the time. We are to take a new step on—a more definite step up ; something that we ought to do for the future.

The great thing in retreat is to trust God ; do not be afraid. Refer to Genesis xlii. 36, where Jacob exclaims in the extremity of his distress : “ Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me.” But how was it in reality ? Joseph was in the highest official position in Egypt, Simeon had been bound for an hour perhaps, Benjamin was to be received with so much affection : and all these things were leading up to Jacob’s new and happy home ; so don’t be afraid if something comes before you in retreat which you

did not expect. It may be that it is that one little thing which makes the difference whether you are going as near as you can to the path God intends for you, or whether you are using your free will to keep off that path.

Think of the holy women at the sepulchre (*S. Mark* xvi. 3, 4): "they said . . . Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away." They were full of eagerness and zeal, but they had not strength. "Who shall roll us away the stone from the door of the sepulchre?" When they got there, you know they found the stone was rolled away, and an angel was there. Trust God, and you will find over and over again the stone rolled away, if only you will go bravely on. You will often find your

great hindrance become your great help.  
Be here quietly in God's presence.  
Meet Him loyally, bravely, in the same  
attitude as you would wish your child to  
meet you.



## FIRST DAY



## First Address

### THE IDEAL HOME

WE said last night that as arts are perfected they divide, e.g., the village shop, where you buy everything, is developed in towns into vast warehouses of endless varieties, so it is with trade and commerce : and so in the perfection of gifts bodily and spiritual. In this retreat we must strive to perfect our spiritual gifts, to attain more to that higher perfection of which the germ is in you. When I was preparing for what I should say to you in this retreat, I naturally tried to see if I could get help from any books. But there were none in the Western Church,

for, as I told you yesterday, you hold a unique position in the Church as the wives of priests. When I turned to the Eastern Church, I found no help either, for I was told the only books would be written in Russ, as the wives of the priests belong to the uneducated class. So you see how truly you are in a unique position ; you are the wives of men of culture, your social position (it would be mock humility to deny or to try and hide it) gives you an influence others have not. We of the priesthood are endeavouring to develop the spiritual life in the Church of England so that it may be in proportion to the intellectual. So with you, handmaids of the Church, occupying that unique position. You are as a city set upon a hill ; as a light put on a candlestick, not shut under a bushel. We want the brightness

of your life to shine all round and to kindle the same light in others.

I would refer you to the Bible and Prayer Book to see what they say about married life, and especially of that which is united to the ministry of Christ. What does the Bible say about women's work? What does the Prayer Book say? We drift into married life, as we grow up, hardly knowing where we are. You should begin by studying those duties of married life which are common to all. Christianity does not do away with old virtues, it only raises them up, just as the cardinal virtues of justice, prudence, courage, and fortitude, were only lifted up and incorporated in the Christian religion—the area extended to all. For instance, a Christian was to be just to all mankind; to his servant as much

as to his friend. So the Incarnation took up humanity into the Godhead. The wives of priests are not to neglect the duties common to all married people : on you rests the responsibility of showing forth a pattern for households, the lifting up of all with you into a higher life.

You are not starting as something half man, half angel, but simply as a true womanly wife lifted up. Home duties must come first, parochial duties second. What I am saying to you now I want you to reproduce in your own parishes. I want you to bring before your people an ideal married life. It is an immense work. Among the lower orders marriage is sometimes a matter of thoughtlessness or joke ; among the middle classes it is a matter of convenience ; in the upper it is, alas ! often a matter of social arrangement.

There are, thank God, bright exceptions in each of these classes, but, alas ! that I should have to say exceptions. Look at Titus ii. 4, "That they may teach the young women to be sober, to love their husbands, to love their children." Teach your young women to love their husbands before they marry them ; show them the madness of the union of two separate wills and hearts unless they have both learnt self-control. You have got to help us clergy to bring our people into a right way of life. We want the separate disciplining of the will before there can be harmony between two separate hearts. Let me refer you to Genesis ii. 18, 20 : "And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him. Out of the ground the Lord God formed every beast of the field, and

every fowl of the air, . . . but for Adam there was not found an help meet for him." It was not good for Adam to be alone, and so God provided a help meet for him. Woman is the divinely appointed help for man, then comes the thought — she is the remedy for solitude. Woman is to be the companion of man, of body, mind, and spirit. In spiritual attainments there is to be a union and companionship in his interests—notice, *to be the helpful companion*, not merely drifting along by his side as a child who runs along holding our hand. That child is a pleasant refreshment, but nothing more to us. Woman is to be much more. The word "help meet" is the same as the one used in the Psalms when speaking of God as our *Helper*. Again, "whence comes my *help*."



It means a real strong help. Now bring this out in your parishes : among the colliers or the labourers, teach their wives that they are meant to be *a help exactly suited to his needs*. A suitable helper, you must be *sympathetic* both in natural and professional disposition. Your help must be a *supplementary* help. You must contribute gentleness, tenderness, quietness, boldness, a quickness in courage—those qualities which are more quickly attained by women than by men.

*Devotion.* You must be a help meet in the way of self-devotion, which is self-sacrifice, self-prostration, and the worship of God. Think whether you have studied to supplement the life of him with whom God has given you to live. We want you to hold up the ideal of married life in those around us, to help England.

Turn now to Ephesians v. 22-33 : “ Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church ; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church . . . a man . . . shall be joined unto his wife, and they two shall be one flesh. This is a great mystery. . . .” That shows you how in the Christian family woman stands out as the symbol of the Church, the bride of Christ. In Christ are two natures — human and

divine : so were there two wills—human and divine ; yet both were in perfect accord, and in Christ both wills were at one. The Christian woman is here spoken of as representing the union that there is between Christ's divine and human natures. Every Christian family should represent the union between Christ and His Church. The rectory or vicarage should be a pattern to all households.

You are the *symbol of God's mediatorial mercies*. I give you as a text 2 Samuel xiv. 14 ; there the wise woman of Tekoah in her endeavour to intercede for Absalom, reminds David that “ we must needs die, and are as water spilt on the ground, which cannot be gathered up again ; neither doth God respect any person : yet doth He devise means, that His banished be not expelled from Him.” Do you “ devise

means" for the passing over of this or that fault in another? Do you intercede for this giddy girl, or that clumsy servant boy? Do you try to bring your people back from that wilful wandering away from God? You know how you bring your child round when he is rebellious, how you coax and persuade him into doing what he is told, and you save him, so to say, from the punishment he would have earned. Carry this out in your homes and in your parishes. Again and again, dear people, your sons would be lost to you but for the mediatorial agency of God. Try and imitate—even if only afar off—this agency, by being mediators yourselves.

## Second Address

### EXAMPLES TO THE FLOCK

I TOLD you I would refer you to the Bible and the Prayer Book for instruction on the duties of married life. We looked at the Bible teaching this morning, now let us turn to our Prayer Books. Look first at the Marriage Service for this reason : if you fulfil the duties of the married life common to all, so you will be more ready to fulfil those of the higher order to which you have been called. "Wilt thou *obey* him, and *serve* him?"

*Obedience.* It wants a little recollection to fulfil this. Has this word had practical effect in your lives? Even in good things

how far has self-will come into your actions? The choir practice, or the class that you were eager about, when you should have been at home?

*Honour.* The best safeguard for keeping this part of your vow, is to ever bear in mind S. Peter's advice, "Honour all men." Get a way—a habit—of honouring all men, i.e., treating everybody with that reverence which is due to God's creature, with a gentleness, a respect, such as you show towards those whom you consider your superiors. Put away in word and thought all disparagement of other people. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." God is that Master. What right have you to judge your fellow creature? The habit of talking people over leads almost invariably to disparagement, and

when you do that there is loss of reverence and honour. Ask yourselves : Have these words got practical effect in my home ?

*Love* that ineffable spirit of *home*, unselfishness in thought, word, and deed. Ask, How far have these old words got an increasing influence in my own home ?

Look next at the Ordination Service. In the Offices for the Ordering of both Deacons and Priests comes the question : “ Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ ? ”

You see, they are to reach a model standard ; they are to be “ wholesome examples.” It comes greatly to your lot

to help the married priest to keep this promise ; remember home duties come before your more parochial ones. A model home is what you have to aim at, “framing them according to the Doctrine of Christ.” See what is the teaching of Scripture and of the Church under this head. Look out in the pastoral epistles what is told us of the duties of women. In Titus ii we have a sevenfold list of virtues—“love their husbands, love their children, discreet, chaste, keepers at home, good, obedient to their own husbands”—just the subjects that women should teach women, they are so thoroughly homely. Then we have specially mentioned duties for special classes of women, as for widows in 1 Timothy v. 3, “Honour widows that are widows indeed” ; for the wives of deacons in 1 Timothy iii. 11,



“So must their wives be grave, not slanderers, sober, faithful in all things.” How very precious it is to make a habit of looking out what we read about women in the Bible, those so kindly mentioned by S. Paul in Philippians iv. 3, “I intreat thee . . . help those women which laboured with me in the gospel.” Think how much you may learn from the lives of Aquila and Priscilla. They worked at a common trade, “*they* were tent makers,” they were together in religion, they suffered together when they were driven out of Rome, both together received the Apostle, together they taught Apollos, we see them working together in spreading the Faith. Notice the mention of Phebe, Mary, and other holy women in the end of the Epistle to the Romans.

Let me specially call your attention to the four points in 1 Timothy iii. 11, " Even so must their wives be grave, not slanderers."

*Grave.* Gravity of deportment, not the least incompatible with cheerfulness and brightness.

*Not slanderers.* Special guard over the tongue necessary. Be careful against gossip — parochial gossip : listening to those tales the poor are so ready to tell against their neighbours. Again, in talking over people, we must be careful we do not in any sense wrong them, that we avoid any kind of untruthfulness by exaggeration (vanity often leads us into wrong colouring for the sake of making ourselves more amusing) ; all criticism of others and running them down. In all these sort of ways we need such great care, I like that passage so

much in 1 Corinthians xvi. 12, where S. Paul, after saying how much he wanted Apollos to come to them, but he could not persuade him to, adds "but he will come when he shall have convenient time." I am afraid *we* might have added, "He never will come when I want him." Consider Psalm xxxix. 1-4, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me"; the setting a watch over the mouth. S. Peter says, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 S. *Pet.* iii. 10). What made S. Peter lay such stress on sins of the tongue? Perhaps it was because his own great sin of denying his Lord was through

the tongue. In S. James iii we read much of the need of bridling the tongue.

*Sober.* The wives of the clergy have great need of special self-control—sober here means sober-mindedness.

*Faithful in all things*, i.e., reliable, trusty, having a special sense of responsibility.

One word of warning in conclusion. Any one who would be an example to others must be prepared for the solitude of greatness. There is a solitude attached to greatness : the loftiest mountain, the tallest tree, stand alone. You will be tempted to drop your standard. One wants great faith in the unapparent capabilities of those around ; you must hold on to your excellence. Let me beg of you not to be depressed with the consciousness of solitude ; you will find a remedy for that in the innermost communion with God.

### Third Address

#### SELF-DISCIPLINE

LET us finish off to-day the subject to which we have devoted it.

You have considered the pattern you are to be to those around you, from your unique position in Western Christendom, and from your social culture in the whole of Christendom. You have thought over some of the requirements God expects to find in you. I know you have much to put up with—very much. You have to achieve the higher form of self-discipline without the outward forms of it. If you do this, you will achieve a great deal. You need much inward self-discipline, and you have no *éclat*, so to speak, in the

spiritual world, as those who take to what is called the religious life.

You may have watched the noble steed, full of blood and fiery mettle, get checked in a moment by a touch of the rein by his master's hand. If you can enter into that noble kind of fire, you will understand what God requires of you. You will have no *éclat* in the religious world, but you will indeed be entering on that life which the angels enjoy. You have to take the inner spirit of the three vows without the *éclat* of them. Perhaps it requires a much greater effort. S. Chrysostom says (he tried it for three years) : "I would rather ten thousand times over be a parish priest than a monk." A monk is like a ship in harbour, while a parish priest is like that same ship at sea, with seething waves and raging storms all round. For you

an immense demand is made on you, with very little *éclat*. We must try and see how great the work is, and try and keep up the spirit of self-discipline.

Look at the description of the good wife in Proverbs xxxi. 10-16, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She riseth also while it is yet night, and giveth meat to her household. . . . She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." "The heart of her husband doth safely trust in her"—*fidelity*. "She riseth also while it is yet night"—*diligence, energy*. "She considereth a field, and buyeth it"—*prudence, common sense*.

"She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy"—*charity*. "She openeth her mouth with wisdom ; and in her tongue is the law of kindness"—*kindness*. I would have you draw a distinction between knowledge and wisdom. "Knowledge is proud because she knows so much, wisdom is humble because she knows no more."

O you may have a wonderful power in guiding your children, specially those with whom I have most to do—young men. They don't want hard hitting, but wisdom brought in through kindness. Bear with them at that age when they are so difficult to manage, be gentle with them : it is that gentleness that we want. Let them talk to you, let fly, perhaps, their little arrows against the Faith, against



what you hold dear. Answer them gently, don't laugh at them, or speak scornfully. Perhaps your kind words will bear fruit, long hence. Remember it is God's gentleness which enables us to grow up strong : a gentleness coupled with wisdom.

Another word to you mothers with growing-up sons ; those hours in the afternoon, beginning at 5 o'clock tea-time. Be ready for your sons, don't let the cottage visiting, or the mothers' meeting, or any other good work keep you out then. Be in your drawing-room and be ready for your boys. When they come in after their day's hunting or shooting, the question often is, " Shall we go out, or shall we go in ? " If they are sure that " she will be there," often and often will that decide them to come in. Do you remember in *Waverley* where Colonel Talbot tells

Waverley that if she should want Lady Emily : "Whenever you feel inclined for music, reading, or conversation, go into the drawing-room, you will find her there." Be *there*, and at any cost to your own convenience, be ready to devote yourselves to your sons.

Speaking roughly, you have two sets of powers—reasoning faculties, and those that belong to the affections of the heart. Use these latter in dealing with your children. "A woman that feareth the Lord, she shall be praised." "Fear God, and keep His commandments : for this is the whole duty of man" (*Eccles.* xii. 13). Oh, the preciousness of being *there* with wisdom and gentleness. Try and collect these simple ideas, estimate the greatness of your work, though you have not the *éclat* of the religious life.

•  
**SECOND DAY**



## First Address

### PRIDE AND VANITY

WE said yesterday that as arts were perfected they divided. As each pipe of the magnificent organ has to be taken separately and cleaned and tuned, so that it may be in perfect harmony with the whole, so our work is not to separate ourselves from humanity, but to lift humanity up : so do we need separately cleansing ourselves.

I propose devoting to-day to the consideration of our faults ; and again I say, what is practical *judge*, that which is doctrinal (I must bear the burden of my priesthood) *accept*.

The old, old faults, commonly called the seven deadly sins, shall form the subjects of my remarks. They are called deadly because they are so ruinous to the soul, and because they head the sins out of which so many grow. I called them old. S. Augustine mentions them (A.D. 400), and quotes from S. Cyprian (A.D. 250), and he from Tertullian, who lived fifty years earlier ; so they may well be called old. By the way, Tertullian mentions *falsehood* as one (which we don't number among them now). It is curious that we have not got it among the seven deadly sins, for it is so deadly in its effects. Let us take the one which is usually placed first, because it is the mother of so many.

*Pride.* One of the forms of pride is vanity ; it is commonly thought that vanity

is common to women. Read Isaiah iii. 16 to end, and iv. 1, how in the wrong of Jerusalem women have their part—they have lost their womanliness—*proud, haughty*, “ stretched forth necks and *wanton* eyes, walking and mincing as they go ” —*not careful*. Twenty-one ornaments of luxury are enumerated in verses 18–23. Next observe their fall, humiliation, and shame. For pride, they shall have humiliation ; for a girdle, a rope—captivity ; for worldliness, ruin and decay ; instead of beauty, burning — branding as slaves ; womanly desolation for their unwomanly pride. For luxury, they will be content to provide their own clothes, their own food. In some of the Roman medals struck by the Roman conquerors, Judæa is represented as a woman standing under a palm-tree with a warrior standing over her.

You must interpret this to yourselves and bring it home as a warning that women can do a great deal of mischief.

Now will you look at 1 S. Peter iii. 1-6 :  
“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price . . . in the old time the holy women . . . who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord”—that well-known warn-



ing against the use of costly apparel. What are you to do? Is it quite wrong to use any gold or ornaments? No, I believe not, if you will take care and see how all the wealth, and beauty, and ornaments might have been used innocently as divine gifts. In Ezekiel xvi. 11, "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck." *I* stands for God. Go on to the 15th verse, "But thou didst trust in thine own beauty . . . therefore I have stretched out My hand over thee, . . . and delivered thee unto the will of them that hate thee." Verse 27, "Behold, therefore I have stretched out My hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee . . . which are ashamed of thy lewd way."

We see from *The Teacher*, written by S. Clement of Alexandria (A.D. 200), that very early in the Christian Church it was considered necessary that Christians should pay minute attention to matters of daily life. There is one chapter on food, another on dress, amusements, and so on, another on the government of the tongue, the government of the eyes. Next comes the general object to be attained by this care—the women were to attain *sobriety*, that is, self-control with regard to certain appetites and desires, with regard to pleasures; all these irrational impulses were to be checked. Remember the heathen surroundings of the day, where luxury and ornament were closely connected with sin. There are some frescoes in Naples excavated from the ruins of Pompeii. They are just as they

were when found, representing the people of the time in their usual dress and customs, but they are so bad that they are kept shut up and are shown to nobody. I have not seen them, but it shows us how in those heathen times art was closely linked with vice. One reason of our being warned against luxury is because of its extravagance. We ought to consider our children—their pleasures and prospects—the masses of poor in England, India, China. Ask yourself in buying anything, Is it selfish? Think of the poor all round, ask yourself, Could I help some mission, support a boy in Norfolk Island, help to educate a former slave in Zanzibar . . . instead of buying myself this or that?

We need to consider pride in relation to over anxiety. S. Luke xii. 27, "Consider

the lilies how they grow." It means to *us* take care of giving too much time and thought to mere luxuries and ornaments of dress which lead to pride, extravagance, luxury. This is the negative side of the question ; now for the positive.

*Truthfulness.* It should be genuine, not pretentious, nothing that is a sham.

*Simple*, plain ; light and peace all belong to simplicity.

*Becoming*, or fitting, according to age, person, figure, nature, pursuit. "Let desire for admiration of the husband alone be proposed as their aim."

*Neat and clean*, good for your people ; it is no part of the spiritual life to be untidy.

*Contented.* There should be a contentment, an avoidance of superfluities.

The first aspect under which we should

regard clothing is under the head of usefulness and necessity to preserve health. Ornament should be to set forth the true beauty of man. What is that? The image and likeness of God.

God is *truth* ; anything false is contrary. God is *holiness* ; avoid anything that has a touch of vanity. God is *love* ; there must be something that is amiable, attractive, simple, winning, lovable.

## Second Address

### HUMILITY AND GENTLENESS

THE tuning of the organ pipes is an unpleasant process, but necessary. In this retreat you are to think over your relation towards those seven deadly sins. The removal of *pride* is the first step towards cleansing. We spoke of vanity, though it probably belongs not to yourselves : but you may be perplexed sometimes on the subject. It *may* be useful in the medicinal way when applied to others with less culture than yourselves. There are other forms of pride, more simple, and not uncommon.

*Dislike of authority* is very much in the air at the present day ; the whole atmosphere of the times is opposed to receiving things as they are—a day of experiment. Consider first *our relation to authority*. “I act up to my own light,” one often hears said. But your light must be trimmed ; take care it is shining as brightly as it may. The question is, not whether we are acting up as high as we know how, but whether we have instructed our conscience as far as possible. You have three great sources of light to instruct you.

1. *Light within* : your conscience and your reason. Cultivate your reason, keep your conscience clear and pure.

2. *Light inferred* by revelation : your Bibles. If they are seldom or never used, you have not been habitually illuminating yourselves.

3. *Light acquired* : the light from Christ through the teaching of the Church. She gives you a Creed for your rule of faith, the Lord's Prayer for a rule of devotion, the Ten Commandments for a rule of life.

Consider secondly *our relation to tradition* in matters of learning. One often hears, "I don't want to be told, I like to find it out for myself." Lord Bacon says, "It is necessary that the learner should trust, it is necessary for the learned to judge." Does a man who wants to be a shoemaker, take hold of the hide of an ox and set to find out for himself how to make a pair of shoes from it? No. He apprentices himself to learn the trade. He learns all he can from one experienced in the matter, and then tries to perfect what he has learnt. So is it necessary



in all things that at the beginning the learner should take it on trust (just as we took our letters on trust when we learnt to read or write) ; as he receives truth he has independent power of knowing it is truth, and he holds it finally from his own conviction. The Samaritans who came out to see Jesus, after hearing what the woman of Samaria told them, said, "Now we believe, not because of thy saying, for, *we have heard Him ourselves*, and know that this is indeed the Christ, the Saviour of the world." So first accept the teaching of the Church, and then know it for yourselves.

Next consider *pride of the imagination*—castle building. This is not a sin in itself, but, as Jeremy Taylor said : "It is either an ill daughter or an evil mother." Castle building ends with our own arms over the

door, and with self mounted upon a throne.

*Self-consciousness.* Self-complacency sometimes produces shyness and nervousness—a moral headache, domestic dulness, vexation, we have disappointed ourselves—all the outcome of pride, the want of simplicity and of forgetting self.

*Self-importance.* Where much is left by the husband, you do everything, and they look to you for everything—a great risk for you. There is danger here lest you fall into self-will. And here let me say a word of caution about those busy, energetic people. They get through a great deal of work, they like to help in everything, they are appealed to on all sides, *but* they seldom become great characters, they are like privates in an army—not generals. It requires a far

greater type of mind to make each one under you go independently. Nothing will grow under a great tree. That sort of life is full of energy : yes, and full of self-denial, *but* too full of self.

*Hardness*—harshness, sharpness, a want of domestic tenderness, of gentleness. Hard work may make people hard. If we see hardness in a woman, it takes away one of her greatest powers. You know how a good rider laughs at the efforts of the horse under him to throw him ; he sits as uprightly and easily as if he were in an arm-chair, and is simply amused at the endeavours of the creature he is on : while the timid, bad rider gets frightened and alarmed, and immediately sets to curb and check his horse by harshness. So you see people who are not naturally fond of children, down upon

them directly for the least thing. It is common to find harshness in those who are pushing for self and not for truth. In an argument they don't care that the *truth* should prevail, but they do care that *their* view of it should get the best of it. And, of course, if it is *you* to win, you must put on surface power, but if it is the *truth* you can afford to be gentle.

*Stubbornness in argument*: another form of pride. Some argue for victory, not for truth. So much harm is done by these sins among us.

Pride in domestic life sometimes shows itself in *unpunctuality*. You are always the last down at breakfast, never ready for the carriage, late for dinner. Oh, they'll wait for me. Why should you not wait for them? Oh, I'm just coming, I'll

be with you in half a moment. I'm so sorry I kept you waiting.

*Pride* in us is sometimes the cause of our not getting on in spiritual things. The real test by which we should try ourselves is by that verse, "God resisteth the proud, but giveth grace to the humble." The reason you don't get on is because there is so much pride about you in little things, too much of self. And it is sometimes the cause of prolonged temptation of the thorn in the flesh, lest you should be over exalted. Get rid of the pride and the thorn will be taken away. The children of Israel had to be kept wandering all those forty years in the wilderness because they were not fit for Canaan ; we are kept wandering and unquiet here because we are proud, we won't be humble. So God sends us humiliation.

Pride is the reason of our faith being clouded. How can ye believe, if ye seek honour one of another? In order that we may have our eyes opened God sends us the sharpest thorn of all—the fear that our faith may go ; but it need not, if pride goes instead. “Learn of Me, for I am meek and lowly.” As you become really meek and lowly, so shall you get increase of real power.

### Third Address

#### ENVY AND SLOTH

WE must go on with the unpleasant work that we compared to the tuning of the organ pipes, so that after we may make a rich harmony.

Next of these deadly or ruinous sins we will take *envy*. Envy and jealousy run nearly together, yet they are different. Envy aims at pulling down the good in another which exceeds our own—pulling down is an ugly thing. Jealousy aims at keeping all the good we have to ourselves; so you see love is a jealous thing and in its proper relation rightly jealous. There are certain degrees of love which are intended

to be our own. Husband and wife have a right to be jealous of each other's love. So we can understand how God, Who is Love, is yet a jealous God. He comes first, and He is rightly jealous if we put anything before Him.

Let me venture to mention one relation in which jealousy needs great care. In regard to Confession you should set an example to others of not causing any jealousy. Look at the help you get as coming from God through His Church : not through the individual. In yourselves and in your friends try and stop that jealousy which may be caused by the work which your husbands have to do with individuals. There must be many letters of which you are to know nothing, many things which must be sealed to you, and these may cause difficulty unless you



do your part bravely and loyally. The same thing applies to the doctor, the lawyer, and the statesman ; secrets are locked up in their breasts which may not be revealed to any other ; but, on the other hand, society recognizes their necessities as it does not yours.

*Envy* is a very powerful evil, it has done immense mischief in the world. From the beginning the devil has used it with great success. It produced the first murder ; it brought the children of Israel into bondage, by causing the selling of Joseph ; and it produced that greatest catastrophe of all—the Crucifixion. S. Paul's Epistles are full of warnings against envy. The subject of the foremost of the uninspired writings, S. Clement's Epistle to the Corinthians, was envy. It has caused a great deal of trouble in the

world. It prevents united work in parishes : people often won't work together. Now in order that we may cheerfully work together, we want to be free from this envy. It prevents the harmonious working of clergy and lay people. It does so much mischief.

It is partly met by the consideration of its relation to covetousness—a desiring more—an offence against God's Almighty power and wisdom. All I have, I have from God's gift ; what I have not, I have not equally by His will. We have a great example in Job : “The Lord gave, and ” notice, “the Lord hath taken away, blessed ” (equally you see for what He gave and what He took away) “be the Name of the Lord.” What we have not got, we have not because God does not want me to have them ; e.g., bodily health

—He could make you strong and vigorous if He chose ; intellectual capacity — no amount of cultivation of talent would have made you equal to Mozart, Beethoven, Raphael, Perugino, and so on. It was not God's weakness, but His will that made you simply what you are. " By the grace of God I am what I am."

*Sloth* is a matter that wants considering. It produces an inordinate heaviness, and a fastidious distaste for virtuous exertions. It is indeed a terrible thing in our bodies, if we don't use our limbs they get quite useless. I am afraid it is the same with our spiritual and intellectual faculties. It is sloth which makes us irregular in our work, which is the cause of so much changing of plans, the source of so much want of unity. Sloth mars all the symmetry of our work, and then takes

the heart out of us. Consequently it is the great enemy to strength of will, it causes delay in and repugnance to our work, it takes away all exercise of the will. Sloth destroys our proper confidence in ourselves : it makes us nervous, depressed, timid, lowers our confidence in God, makes us cowardly in undertaking work with God, makes us think hard things of God—think of the parable of the Slothful Servant, “I knew thee that thou wast an austere man !” just the language of slothful people. Think of our Lord’s praise of the Magdalen : “She hath done what she could.” *What* could you wish said more of you ! The prize is not given to the one who accomplishes most, but to every one who *strives*. It is S. John who says “His commandments are not grievous.” He worked with all his might,

and we see the difference between him and the slothful servant who hid the talent entrusted to him. Sloth is at the bottom of our religious lukewarmness ; you don't take much interest in your prayers, you get languid about your spiritual duties. We soon cease to love what we find we are doing badly, and an undone duty has double difficulties ; there is the original difficulty, besides the guilty feeling of repulsiveness to that old duty I neglected. I come to it like a convict, I get lukewarm, and so subtle is its power that we give great way to it, before we even see how great and powerful an evil sloth is.

So I am afraid sloth has something to do with wandering thoughts ; there is hardly any one who does not complain of wandering thoughts in prayer. Now

that, partly, is from the will being weakened by the listlessness that comes from sloth. To overcome it you need concentration, promptitude, attention to whatever your business may be, the habit of being all there. It is well to remember that, because spiritual sloth attacks us all. I suppose sloth belongs to that terrible group of our sins—sins of omission. It is hard indeed to say how great a heap that may be of things left undone, of responsibilities we have avoided, of opportunities we have let slip, of neglect of attending to others under our care. How about social sloth in society, in using hospitality, in entertaining? Perhaps you have let some one go from your house unrefreshed to save yourself trouble ; perhaps you have not asked this or that person to spend an evening with

you because "it would spoil 'your' evening," though it would have given both pleasure and comfort to one heavy heart. Perhaps one poor soul might have been quite lifted up by spending an evening in your house. The neglect on your part is an omission in the sight of God, as great perhaps as your carelessness in your prayers and in the services of the Church.





## THIRD DAY



## First Address

### DEATH

TO-DAY, Friday, being the day of our Lord's death, is a fitting one on which to speak of death ; and we will devote this morning to the consideration of it. Of the certainty of the fact, there is no doubt : "It is appointed unto men once to die" (*Heb.* ix. 27). There is hardly anything that has not at some time or other been doubted by people, whether concerning the Bible, the Church, or God Himself : but I do not know that any sceptic ever started such a theory as that there was no death. It is a fact whether we believe in anything else

or no, that no one can gainsay that we must each die. One day, death will come. There is no country, no climate, no class, in which we can be free from death. That law keeps steadily on, whatever else changes. "It is appointed unto men once to die"; so we too must look forward to it. Death will come one day to me; I shall be ill, possibly as I have been ill before; I may not know that this is the beginning of my last sickness, but the time will come when the tide will not turn. The consultation of doctors shows danger; friends, who don't generally come, gather round; first they sit up at night by turns, then altogether. The end is coming close. If need be, I make my last Confession, and my last Communion. And then a sense of ruin, perhaps worse to bear than pain, comes

over me. Then follows a dawning of light above, and at last, all ceasing to effect me, I shall be gone. There is a moment of quiet grief among my friends, and then all are busy about their mourning. In a few days the funeral takes place. As it wends its way to the church, mothers come out at their doors with their children to look at it. Some of the poor, whom I may have been kind to, with their bits of black, follow the mourners, perhaps some whom I may have helped are grieving for me. A tear is dropped here and there as the service goes on. They come back, and divide my things. On the next Sunday, perhaps, they look round to see my grave, perhaps they place flowers on it. That will be the end. And where shall I be? I hope in Paradise. Then what will be my thoughts? I think one

immediate result will be a truer sense of proportion. Not altogether new things, nor shall I forget old things, but I shall see new things more clearly, and old things in a better way than I have ever before. In this truer sense of proportion two things will come upon us.

*First*, I shall wish I had remembered the great end more (what life was leading to).

*Second*, I shall wish I had been less put out by little things. It will seem a pity to have been put out by *little* things when we see what *great* things are. I think something of that sort will come to us.

Consider next the uncertainty of the circumstances of our death. Where shall I die? I cannot in the least say. In my old home? I cannot say. In my house

by the churchyard? I cannot say. Shall I be on a visit to a friend? Maybe it will be in a railway accident, or by some other accident. Or I may be away on my holiday? In Switzerland? I cannot tell where or when, but "It is appointed unto men once to die."

How shall I die? Will it be by an increase of the weakness I have suffered from all my life? Maybe it will be by catching some sickness from one of my children—I hope I shall have motherly instinct enough to tend upon him, whatever he may have. Maybe I shall catch something in the parish, or my husband may bring home some complaint caught in the exercise of his duty. I hope my courage is not less than that of the wife of a physician—he must go wherever duty calls.

I *must* die. The fact is certain, but the circumstances of my death are most uncertain.

*When* shall I die? I cannot tell. Shall I live to be quite old? I have already lived much longer than many of my companions. Some were much stronger than I am, yet they died long ago. Shall I die before my husband? If so, what will he do? and what shall I wish then to have done for him? How could I have supplemented him more? How I shall wish then that I had made him the centre of the house, that I had strengthened him to bear the brunt of all the cares. Or will he die first and leave me? Shall I be a widow? That is a broken life that needs great grace from God to endure faithfully. Have I been keeping in proper proportion my



union with God? If my married life is a symbol of the union between God and His Church, then as I know that the two natures were not separated in Christ, there was no severance between His Divinity and humanity, so shall I realize how close should be my union with Him. Shall I die before my children? Probably, but also possibly they before me. Shall I die before I conquer that sin which has been my difficulty all my life? Shall I have done something useful before I die?

Consider the duty of *trustfulness* with regard to death. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (*Job* v. 26). If we could only see what God would have us see. The reaper comes when the corn is ready. The will and the wish

of the husbandman represent the infinite wisdom of God. He sends for his reapers when he thinks the best moment is come for his harvest, but he cannot control the weather, nor may all the corn be equally fit for ingathering ; he does his best considering all the circumstances. So with God. When His corn is ripe He can and will reap. Only remember, it must be most ripe from His point of view. Just ripe, means just best for us and those around us. He will call you, just when you can do most good by going. The Holy Innocents are an example to us of the text ; they had done what they could, which was nothing. What could you say greater of any one ?

The fact is certain that "It is appointed unto men *once* to die." Only once. Not as though you can have a try at it once

and do it better the next time. Two outcomes from this fact. First, *calm preparation for death*; deliberately at times thinking of death, such as at the close of the year, on your birthday, perhaps a little every Friday. Only look forward to it, so that when it comes it may find you ready. Second, *brave childlike trust*. "If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask Him (S. Luke xi. 13)? Trust God. I suppose the love of parents for their children is always greater than the love of the children for their parents. This is to teach us that God loves us better than we love Him. Trust Him. Be in perfect readiness either to stay on here, or to go, as He thinks fit,

## Second Address

### A REGULATED LIFE

THE object of our Lord's death was that we might have life. I did not dwell on the subject of death this morning to take the heart out of you, but in order that you might see life in its true proportion, and so live your life better. Good Friday leads on to Easter. "Ought not Christ to have suffered these things, and to enter into His glory?" "What are you talking about, as ye walk, and are sad?" as He said to the disciples on the way to Emmaus. So with us; He would not have us saddened by the consideration of death, but made *real*.

Death is an event in life, not the end of life, but a very great event in our life. So that is our point of view in thinking of death. "I shall not die, but live : and declare the works of the Lord (*Ps.* cxviii. 17). Not die, but live ; that we may live properly, "and declare the works of the Lord." We get the gift of life from God ; the object of that gift is, that we may declare the works of the Lord. We have begun eternal life—our time of probation is now, and it is an anxious time before the road divides. In order to follow the path of life in the right direction, it is well to have some plan, or rule of life, for our daily guidance and help.

1. Plan your life as if you were going to live, and live then as if you were going to die. Be brave : not like one of those poor invalids who drift along as if they

were expecting to die every moment, and yet live on to an old age without doing anything. So with our minds and souls ; we are not brave enough in making plans, e.g., in education, you are supposed to have finished with it at eighteen : but why should you stop then ? Why don't you try to get hold of some language or history, or work on morals or ethics : try and understand some of these great subjects. So with spiritual things. If you tried to get a real knowledge of your Bible, you would not only find it a great help and comfort to yourselves, but it might be of incalculable good to your children.

2. Notice that there have been pointed out three different degrees of rule.

(a) A regular life : not a wicked one, that is too low for you.

(b) A religious life : a life by rule — Sisters—that is too high for you, not your vocation.

(c) A regulated life—comes in between the other two—a thought-over, planned life.

Have some plan for yourself with regard to *sleep*. There is as much danger in taking too little as too much. Have a rule for getting up and *for going to bed*. There is a risk of going to bed so tired that there are no prayers and no self-examination. The sun rises and sets according to fixed laws, so must you do both in obedience to rule. We men have sometimes to take hours from the night for our work, but we suffer for it, and so will you, by loss of nerve power. This is so important, if you are to help others you must have a reserve power.

So about *food*. The essence of rule lies in the care of health, and some little self-denial in order to keep you from a state of easy luxury.

Rule for our *devotions*. 1. Our prayers. It is best to have a fixed time for our private prayers, say some fifteen minutes by your watch. Have regular prayers, and be careful that public services do not interfere with your private devotions. There is a danger, in these days of multiplied services, of our private devotions being put into disrepute by them. Have, therefore, a fixed rule for private devotion, and keep to it.

2. Self-examination. This should be done every evening, and every morning there should be a corresponding forecasting of special dangers likely to be met with, a prayer for God's help in them, an



asking of God's blessing on what you expect will be the most difficult part of the day. We take the Ten Commandments and the seven deadly sins to examine ourselves by. It is well to take a positive form, as well as these negative ones. For this you cannot do better than the Beatitudes, or 1 Corinthians xiii "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . . Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not

her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. . . . And now abideth faith, hope, charity, these three ; but the greatest of these is charity." Here you find a perfect outline of charity. These general forms should be kept for certain occasions, such as Advent, Lent, or the first Sunday in the month, or perhaps on a Friday. Our particular self-examination should be made up from our general self-examination, and need not occupy more than five minutes every evening. Let the whole review of the day pass before you, showing the people you have met and talked with. Ask God to pardon and correct anything you may have said wrong before

them, and to lead them on in the right path.

So we should have plans for our daily lives : think it over, and get it into rule each one for yourself. "I speak unto wise men, judge ye what I say." Let the standard that you aim at be not man's expectation, but God's good purpose. Remember what was written to the angel of the Church in Sardis : "Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God" (*Rev.* iii. 2). "Not perfect" (not filled up to the mark). The end of discipline is not to confine people, but to give them mastery over themselves. What increased influence will they have over others? what will become of your sons and daughters? You cannot tell where your influence

through them may end ; in your parish ? in your nation ? in the Church ? Remember the prayer of the great Apostle : “ Lord, what wilt Thou have me to do ? ” and the answer, “ Arise, . . . and it shall be told thee what thou must do ” (*Acts* ix. 6).

### Third Address

#### TRUSTFULNESS AND TRANQUILLITY

WE have now come to our last address. For a parting text I would give you Genesis xxviii. 15 : " Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of." These words were addressed to Jacob by God, when he was leaving his home. Words like these, perhaps, are addressed to us ere we leave this holy place to go on our journey. Many points in Jacob's life serve as types in the lives of many servants of God, and

of ours too. His life began in a tangle—in a moral confusion. He had a high aim, which he reached at by faulty means; God helped him at the end. Isn't that like ourselves? our aim gets mixed up with self-will and impatience. Many will tell you they were conscious in early life of self-will, but the knowledge of this must not take all the hope out of us.

Jacob suffered for the wrong he did. He deceived his father, his mother had to part with her spoilt child to save him from the wrath of Esau. You remember how saints even suffered for what they had done wrong; call to mind that wonderful verse in Acts ix. Saul had been opposing the Church of God—he was in a tangle, he thought he was doing God service while he persecuted the Christians—when our Blessed Lord

arrested him on his way to Damascus, and converted him. When Ananias was told to baptize Saul, he thought our Lord was letting him off too easily. What does our Lord say? "Go thy way: for he is a chosen vessel unto Me, . . . for I will shew him how great things he must suffer for My name's sake" (*Acts* ix. 15, 16). Wrong being wrong will be punished. Only Jesus Christ could with fitting severity give fitting punishment without taking the heart out of the Apostle. He had to suffer again and again through the remaining years of his life. Jacob had a hard time of it. Can't we, dearest people, see this for ourselves too? Can't we see how truly we must suffer? Our pride, our self-will, our sloth have been causing us all this trouble. Yet though these things have been going on He has

not turned us off, He will not quench the smouldering flame. That little fine purpose we had years ago, so wilful, so jerky—we suffered—but it has been kept on. We see that in our own lives. It ought to make us very gentle and trustful with God, but not to make us say “never mind.” Jacob’s early sin was constantly cropping up, and yet it never overcame him again, like David, when he exclaimed, “My sin is ever before me.” So his sin — deceit — must have been ever before him ; he was deceived himself all along. Laban artfully substituted Leah for the promised Rachael : he cheated Jacob about his wages. Rachael deceived Jacob about the stolen images ; his sons deceived him about Joseph, whom they declared must have been torn in pieces by the wild beasts. So we are perpetually



being reminded of our old faults, by seeing them cropping up again in our children. Jacob had his sin ever before him, but he never deceived again.

So with saints who have perpetually been reminded of sins done in early youth ; the memory has not overpowered them, nor have they fallen again into them, but the ever-flowing fountain of contrition has been produced instead. We have started on our Christian course with our life in a tangle, but God has taken care of us throughout. We have suffered for our sins, but if we are true to God, they will not overcome us again. God promises to accomplish the high promise Jacob had in his heart ; so with those whisperings of God to us. We have heard the voice calling us up higher : " I will not leave thee," and so, in going away

from this retreat, don't let the heart be taken out of you. You don't know where or how He intends you to work for Him, but He will be with you, and not leave you until He has carried out His purpose in you. What is, then, the specific high purpose He has for you, as the wives of priests? It is difficult for you to know the work specially intended for you to do. On the one hand, you see great philanthropic efforts being made outside the Church for purity, temperance, and the like. On the other hand, you see burning bright and clear and high, the life of Sisters, with a firm and steady light, and sealed by religious vows.

There is a danger of joining in grand philanthropic undertakings, and of disparaging the married life by seeing the bright Sister's life. Now it was just that I

wanted to bring before you. We want to see in you a perfect model of married life. And let me refer you back to our thoughts on your unique position in Western Christendom, as the wives of priests, and, in regard to culture and education, your unique position in the whole of Christendom. You have a grand work to do ; we want to see a model pattern home in each rectory or vicarage. Your children should be the germ of the nation. If our homes are true, pure, holy, and our children honest and brave, the nation will be pure and holy too. The beginning of national life is in the home life. We want you to represent married life in its highest perfection. The fact of a married clergy has been an untold blessing in England and in the revival of priestly life. There has been an enormous access of

activity, an immense increase of services joined to the constant accessibility of priests. But there is a risk for you in this very activity in which you have joined. Our people are so much behind what they ought to be. There are such arrears all round us to be made up that you are tempted to give up the exact management of what home should be, so that you may throw yourselves more entirely into these good objects outside the Church. (Total abstiners—I cannot believe in it, though I would not check it. There is a great risk of making total abstinence the principal part of religion.) Take care to be steady, make yours a model pattern home ; don't bring down the priesthood, but lift up your homes : they should be types of Paradise. Try and see how far you can perfect the home where

you are. I believe the centre of home is yourselves. "You will find her there." Your presence is one of the great powers of home. You should be "abiding in quietness." The attractive power of a lady liking home keeps together the members of a family. It is a pattern, too, to the other homes in the parish. A lady liking home in each parish, would be like a flame burning in each. England would be lighted up, so to say, "You will find her there." Perhaps the very essence of this is, that you should secure in your homes a period of quietness for yourselves with God. I am grateful for your active work, but is there not a risk of losing in it the pattern of a priest's wife?

You should have some time for quiet every day. Manage to find half an hour a day for yourselves: Sisters have it.

But you cannot go by rule as they do, you must be ready at any moment for whatever you are wanted. But you may translate into your life the steady dedication of yourself to God that Sisters give. Try and get half an hour a day with God's Word. Read it with a Commentary. You will find that you gain thereby wisdom and high courage. It is only by the study of God's own Word, by coming again and again to the Record of that holy life that you will really learn *what* that was. That dedication of yourself would be the very essence of being there—of that lady liking home. Try and fix this steady light in your rectory. Ever remember, "God has called me to this."

I have touched on recognizing vocations. As we advance in the spiritual life, we

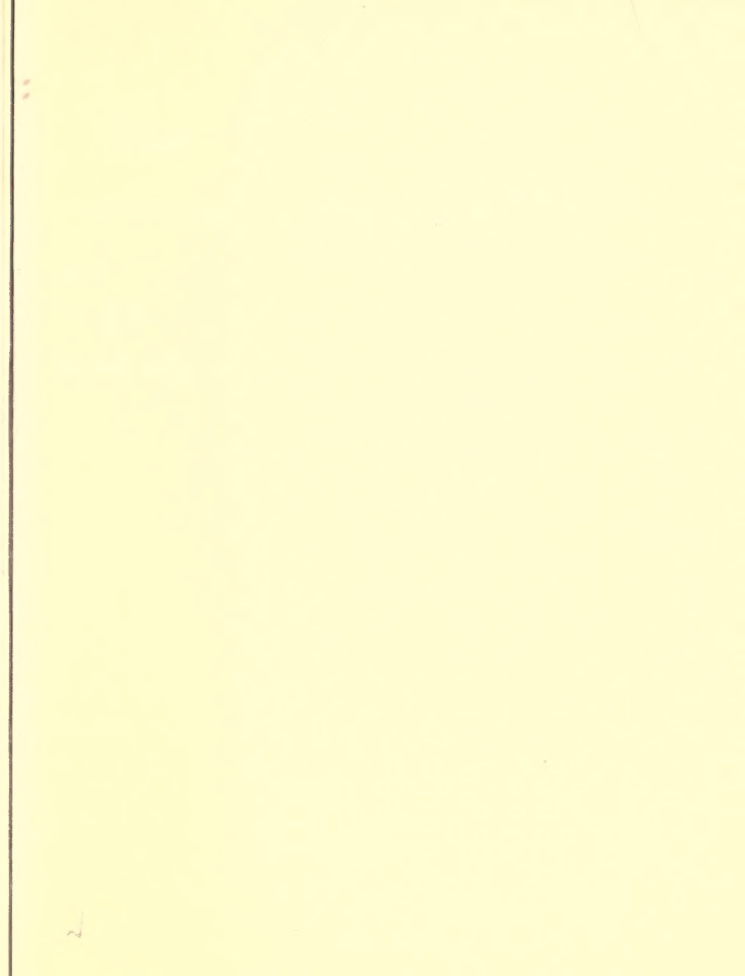
think over different modes of life that may express the fullness, power, and richness of the love of God. Whatever life we are called to, we must live up to the highest degree of it in our power, and give God the glory. It is possible you may find that high kind of voice sounding in your ears, it may make you doubt whether you ought to have been a Sister. But your vocation is fixed, you cannot be one now. But you may have a daughter anxious for the religious life ; will you let her go ? Your son may be called to be a missionary ; will you let him go ? Hannah lent her child to the Lord, and never had him back. It may be for you to nurse and train your child up to a higher life than you yourself can ever attain to. Do not be afraid, "Behold, I am with thee, and will keep

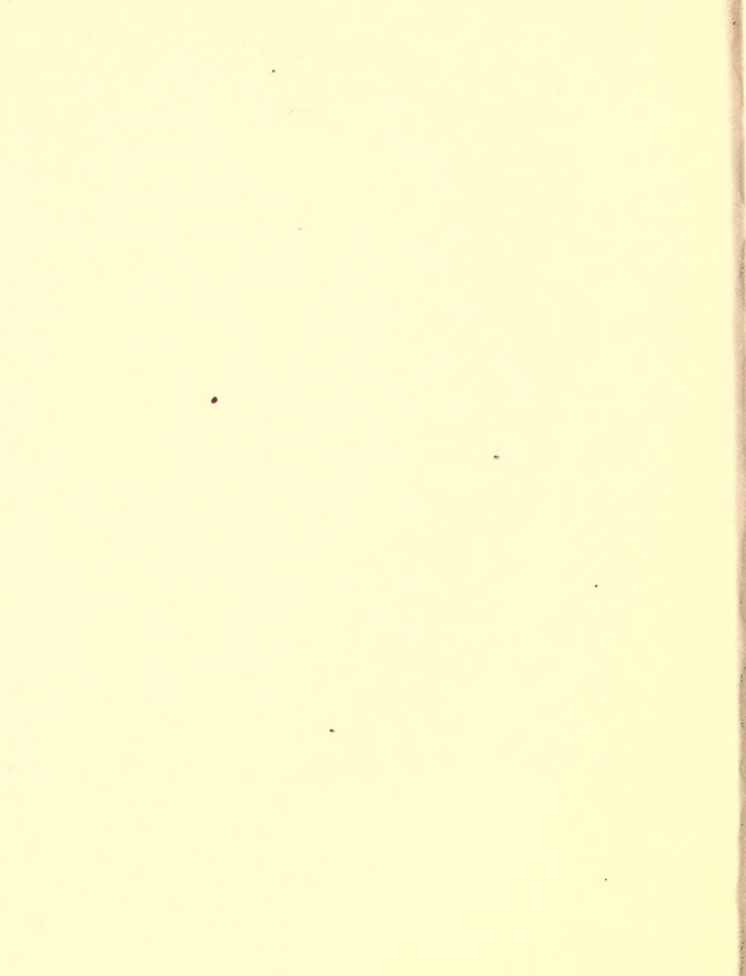
thee in all places whither thou goest . . . ;  
for I will not leave thee, until I have  
done that which I have spoken to  
thee of."



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